

# THE Harbinger of Light.

A  
MONTHLY JOURNAL  
DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM,  
AND THE HARMONIAL PHILOSOPHY.

*"Dawn approaches, Error is passing away, Men arising shall hail the day."*

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In looking back over the past religions of the world, it is interesting to observe that, although many of the ideas still prevalent amongst us existed, in embryo at least, in ancient times, yet everywhere and in all ages one characteristic marks the progress of religious thought whenever it has been true progress—that is, growth, development, not that retrogressive and temporary action which occurs sometimes with apparent success, but always in very limited areas, and with very transitory influence. This one great universal characteristic of true religious progress, has ever been the passing from the less to the greater, from the narrow to the wider, from complicated and trivial details to a grander simplicity and comprehensiveness. When Buddhism arose in the very bosom of Brahminism it dropped all the intricate notions of caste; and, recognising no longer the innumerable varieties of men's natures, grasped at the *human* nature underlying all these varieties. This was its chief feature. This made the Brahmin caste, the Hindoo nation, the Indian peninsula, all too narrow for it; this made it a missionary religion; this gave it vitality when kings, and conquerors, and priests turned upon it. When Monotheism first taught that there was one God, who created the heavens and the earth, the sea, and all that in them is, the step forward was from complex and indefinitely various deities, to the one Source of all existence. So, too, when the revelation of Christ came upon the earth, it was kindred to all other great and lasting reforms, in that it swept away at a breath all the tedious laws, enactments, observances and ceremonies, which constituted the life of Judaism, and replaced them by a simpler but far wider law,—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbour as thyself: on these two commandments

hang all the law and the prophets.” Priests and theologians, from St. Paul to Pio Nono, have since then overlaid the simple doctrine with a heterogeneous web of most discordant and inconsistent notions; but the vital truth inherent in this all comprehensive law of Jesus, has triumphed over their errors, and Christianity to-day occupies the foremost rank in the religions of the world, in right of this one stupendous thought of LOVE being the fulfilling of the law, rather than from any of the theologies that have been added to it. Instances might be multiplied far beyond what our space allows, to prove our postulate, that the universal characteristic of true progress in religious thought is the passing on from the old forms to simpler and broader ones,—which include even while they ignore the older ones. It has, therefore, never been necessary for the old to be uprooted, before the new could be implanted. On the contrary, as in the realm of material nature, so also in the domain of mentality, the growth of the new has displaced the old only gradually; and the continued existence of the old, up to a certain period, has been essential to the production of the new life. Indeed, so long as these older forms retain in themselves any vitality at all,—any power to live,—they may also be said to retain a right to exist, no matter how incomplete or imperfect they may be.

We think these considerations of the general laws of mental life throw much light upon the relations of Spiritualism to other forms of religious thought extant among us. What is the chief feature of Spiritualism? Undoubtedly it is the belief, or rather the proving of the fact, that the spirits of the dead communicate with the living. It is this, and nothing but this, that marks Spiritualism as such. A man may believe in eternal punishment and be a Spiritualist; or in universal salvation, and be a Spiritualist; he may believe in the transmigration of souls, and be a Spiritualist; or he may believe in purgatory, and in the infallibility of the Pope, and be a Spiritualist; or in election and predestination, or in justification by faith alone, and be a Spiritualist; or he may believe in the divine mission of Buddha or Mahomet, and still be a Spiritualist. Spiritualism is such not in virtue of any creed, dogma, or set of opinions, but by the proven fact of spirit intercourse. Everything added to this, as essential to Spiritualism, is of a

piece with the theologies—more or less wise and learned, more or less foolish and erroneous—which disciples and followers have always added on to the sublime teachings of the few great leaders of human thought. Even the so-called “Creed of the Spirits,” given through Emma Hardinge—beautiful as it is—is too narrow to include the vast body of Spiritualism, which is not a creed, but simply an acknowledgment of facts. With these facts every Spiritualist should become personally acquainted; and without this personal knowledge, every one should hold his faith in Spiritualism merely as open to conviction.

No doubt the influence of continued spirit intercourse will, in time, largely modify many of our previously received opinions, just as continued intercourse with any large body of human beings hitherto unknown to us tends to enlarge our views. But Spiritualism must forever be chiefly characterised by the acknowledgment of that great fact on which it is based, and to which it owes its existence—the communication between this mortal life and the life of departed spirits. Seeing, then, that Spiritualism is able to contain within its pale so great a multitude of varying religious faiths, is it well to seek in any way to narrow its communion down to those only who share in our own views, or who are in sympathy with our own opinions? The question is most pertinent to the events of the times. Already in England the challenge notes of partisans of different opinions are disturbing the great works of healing and of comfort which should be the chief object of all Spiritualists. One party would fain discard the Bible entirely; another party goes in for the Bible and its dogmas; and still another for the Bible without dogma. Even among ourselves there is more energy shown in battering down other people's temples, in order to compel them to come into the temple of Spiritualism, than is displayed in spreading the glad tidings of great peace which have cheered our own lives. In short, that which we cannot but call dogmatic Spiritualism is being fostered at the expense of the true work of Spiritualism, which is primarily to comfort, to encourage, to cheer, to soothe the mourners among us with a blessed knowledge that no theories or mere beliefs can possibly give. To make life and its passing ills seem trivial, in contrast with the boundless, glorious hereafter. To make death,—which is to so many still the King of Terrors, inspiring chill cowardice and panic fear,—a beautiful angel of light, soothing all pain, remedying all wrongs, and opening wide the way into the better life. The true work of Spiritualism is to make men and women less discouraged at life, its trials, less afraid of death and its imagined horrors, more fearless for the truth, and more hopeful for the future. This great work dogmatic Spiritualism is not doing and cannot do. By dogmatic Spiritualism we mean all that limits acknowledged membership in our great body (by whatsoever means that limiting may be done, or howsoever tacit it may be) to those who hold the same general religious views as oneself; but we do not mean that calm, dispassionate spirit of enquiry which is weighing, judging and classifying the phenomena of Spiritualism as a matter of scientific examination. This is a noble and a necessary work to be done among us; though only a part of what there is to do.

Phenomenal Spiritualism, the work of spirits upon earth through mortal organisations, the unsought apparitions of the departed, the materialization of forms whereby the spirit enables us to recognise itself, the healing of the sick through mediums who are of themselves unable to effect a cure, these things and other phenomena too various to enumerate, and in constantly increasing variety, these are your true preachers of Spiritualism, these are irresistible, and these it is which are bringing conviction and comfort to hundreds of human beings who do not and cannot receive new dogmas.

Build, then, your temple of Spiritualism more spacious let its doors be wider and its windows more numerous that there may be room in it for every race and nation, every creed and language upon earth, so that all men may enter into it with ease, and those who worship in it may be able to look forth and view religion in every possible aspect. There should be room in this great temple for Jew and Gentile, Greek and Barbarian, for Brahmin, Mohammedan, and Christian; then Spiritualism will become, not one sect more in the world, but a bond of union between all sects, making a fellowship among religions the most diverse, and evolving harmony from opinions the most widely different.

In the month of October last, Dr. A. Mueller of Yackandandah, delivered a lecture at the Chiltern Athenæum, wherein he pointed out the analogy between the mythical features of the histories of Christ and Krishna, the lecture was published in the local papers, and afterwards reprinted for private circulation. A copy having recently fallen into the hands of the Revd. Cuthbert Fetherstonhaugh of Urama, that gentleman wrote a friendly letter to the *Albury Banner*, (addressed to Dr. Mueller) in which he took exception to the Doctor's authorities in reference to Krishna, and presented Christ as incomparably superior to the Indian prototype and as a necessity to our salvation. In the course of his letter however, Mr. F., spoke rather disparagingly of Creeds and Dogmas, and thereby brought upon himself the censure of an undoubtedly orthodox Presbyterian divine, the “Rev. H. B. Giles” who in the *Albury Banner*, of January 9th., expressed his pious indignation at Mr. Fetherstonhaugh's heterodox views. Some portions of the Revd. gentleman's letter are really amusing. After eulogising the Westminster Confession and Thirty-nine articles, which he says, “are unsurpassed as specimens of logical precision” and denouncing Mr. Fetherstonhaugh's lecture “Our Father” he goes on to express his “holy” horror at the idea of a God of love. Referring to a quotation from Mr. F.'s letter he says, “but it would seem from Mr. F. there are no penal consequences to dread, no divine wrath, no hell, and that which the entire church from its divine founder downwards, have taught concerning God's wrath means only love.” Poor Mr. Giles, the prospect is indeed a sad one for you, or rather for the system which you represent. Take away Hell, the Devil, and the Penal consequences of unbelief, and the most important part of your stock in trade is gone. Well may you wish for the speedy return of Mr. Fetherstonhaugh to the “old paths” but having once broken through the orthodox barriers, we opine from that gentleman's published writings, he is not the man to enter into voluntary bondage again. The demand for Hell and the Devil is steadily diminishing, and if you wish your church to prosper, you must introduce some new and better stock adapted to the intellects and religious sentiments of the people.

#### PREJUDICE.

Nothing makes men more drunk than prejudice: It shuts their ears, and seals up both their eyes; Reason it drags in fetters from its throne; Truth it expels, and error reigns alone.

## To Correspondents.

*Communications for insertion in this Journal should be plainly written, and as concise as possible.*

### SCIENTIFIC RELIGION—GOD

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR—As it is only through moral force any permanent useful improvement can be effected in the conduct of society, I propose in this paper to direct our readers' attention to Natural Theology; for it is evident that the existence of God is the foundation on which all sound morality—all true religion—must be based.

If there be no God, there can be no true Religion! no moral laws! no soul, future state, rewards or punishments! But every scientist will bear witness that the more we study Nature, the more we examine its works, and laws, the more we become convinced of the existence of a Supreme Eternal Ruler of the Universe! that every department is governed by fixed laws, that nothing happens by mere chance. That the object of these laws is benevolence, for they are so constructed that obedience to them produces happiness and progress, while the result of disobedience is suffering and destruction.

The more minutely we examine into the structure of natural organisms the more we are convinced of their wonderful variety and perfection, of their mechanical arrangement; their powers, appliances, and effects (in short, Nature's meanest efforts at design seem to excel man's highest achievements), the more impossible we find it to account for their existence in any other way than by ascribing it to a divine, eternal, unseen intelligence.

Geology demonstrates to us beyond all doubts that our earth was once an igneous globe, surrounded by a highly heated atmosphere, in short a comet, probably projected from some solar volcano in the youthful vigour of our sun, some few millions of years ago. How then we would ask, came man upon it? The fire could not make him, nor when at length it cooled down, could the inert matter; and it is certain he could not make himself. Man must, therefore, have been made by a pre-existing Divine power; whose nature and faculties are exalted infinitely beyond our comprehension, for in no other manner can we account for his existence.

Suppose we were on a voyage of discovery, and landed on an uninhabited island, and there saw a neatly constructed habitation, within which we found some beautifully finished scientific instruments—a telescope, a forcing pump, a pair of bellows, a mill for grinding food, an organ, a flute, and a drum; and a space walled off, apparently as a telegraphic office, where the ends of a number of wires were concentrated leading to different parts, evidently for the purpose of giving and receiving communications; that there also you discovered a vast number of telegrams which had been received, recorded, within a wonderfully small compass, and yet so beautifully arranged that the operator could refer to any one of them and describe it almost without a moment's delay. What would you think of the man who would tell you that this habitation, with all these instruments, exhibited no evidence of intelligence and design? that the structure and all its appearances were merely the result of chance? You would certainly think him an idiot, or mad. Knowing that chance means disorder, confusion, not order, mechanism, rule, law, design, utility.

My intelligent reader will perceive that in the above implements I am representing the different portions of the human body—the eyes, the heart, the lungs, the teeth, the mouth, the nervous system, the brain and the memory. The wonders of the mechanism of the human body alone might be extended to a volume. Who designed and constructed all this in such exquisite proportion, breathed into his nostrils the breath of life, and made the machine self-supporting, self-directing, self-repairing? Was it chance? CHANCE is a myth that exists only in the brain of Atheists, many of whom have gone mad through ignorance and pride. All things are done by law, the operations of the Great Eternal Al-

mighty cause, whose works and laws are standing miracles, the fiat of his will, through which his wisdom, power, and glory, are eternally displayed to his intelligent creatures who humbly study his works.

Some will tell us man did not appear upon the earth when it was first made and inhabited. True, the fossil remains of the lower strata, which are of the simplest characters, are entirely marine; but gradually as the land cooled, condensed, hardened, and was upheaved, it was furnished with flora, and found to suit the climatic circumstances in which it was placed; thus through a long continuity of causation, animal and vegetable life was gradually developed in the ocean and on the earth, until at length it became suited for the abode of man. But this, so far from militating against the glory of God, only reveals to us the wonderful extent and variety of his resources, leads us to conclude that as living organisms were furnished for every varied temperature and change of climate upon this earth, suited for all its various stages of advancement and progression, the same divine wisdom, power, and intelligence which furnish our planet with life and organisms will not fail to adorn and beautify other and more distant portions of his dominions with creatures which will reveal his wonderful resources, wisdom, power, and benevolence. "Great and marvellous are thy works, Lord God Almighty," and what is man that thou hast condescended to reveal to him so much of thy glorious character.

R.

### THE TWO GOSPELS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Last month, you kindly inserted my reply to your correspondent "R" on the "Two Gospels." In the present January number "R" replies to me and while doing so, he unintentionally no doubt, misrepresents what I did say and puts into my mouth what I did not say. I am not as he supposes an orthodox writer and thinker, but thank God I have eyes to see and faith to grasp the evidence of a divine chain of events evolved through the Jewish Scriptures, and in defiance of the numerous interpolations which undoubtedly crept into the text, and which are palpably opposed to the ruling spirit of the writings, I am convinced that the internal evidence as to the work connected with human well-being is itself "an appeal to reason, because at every step, the test is, our perception of its fitness" as a means to an end. With what Theologians have made out of it I have nothing to do, and my conclusions are drawn not simply from what I think, but from what the Book says. 1st, then, I did not say that Jesus was a successor to Moses, for he was a Jewish Lawgiver, but I implied that Jesus appeared as a prophet or teacher like unto Moses, that is as a Religious reformer. I did not assert that "Jesus was God" but that God as a Father was first made known to the world by the founder of Christianity. I did not say that the River of Egypt and the River Euphrates for 1500 years formed the Jewish boundary, but the boundary of ancient Palestine, many parts of which were (in disobedience to the Divine commands) allowed to be occupied by the ancient proprietors during the reigns of Hebrew Kings, for we are expressly told that the Hebrews did not wholly extirpate the Canaanites, but left some of them, who however, were forced to pay tribute to the conquerors, but I did assert that Abraham's seed were in possession of their promised inheritance, nearly 1500 years. Your correspondent says that Abraham's seed did not receive the promises, that the Jews were chased out of Egypt and possessed no land between the river of Egypt and the Red Sea, and he waits for evidence.

The charge of non-fulfilment of the ancient promise is not now brought forward for the first time, and the exception taken from the fact that Abraham did not get the promise fulfilled to himself, appears to me an unworthy cavilling with the terms employed, for the promise put into modern phraseology is readily understood. A bequest of land, made to a man and the heirs of his body, even though "the man died before coming into full possession" if the children inherited



the terms of the bequest were fulfilled, and that Abraham did possess land in Canaan is stated in Genesis XXV, 10. I crave your patience while I produce my authority. These are the promises made to "Abraham's seed," Genesis XV, 18, "That day God made a covenant with Abraham, saying, to thy seed will I give this land from the river of Egypt, even to the great river Euphrates." Exodus XXIII, 31, "I will set my bounds from the Red Sea to the sea of the Palestines, and from the Desert to the river Nile," Deut. I, 7-8, "Go take your journey to all the places—in the vale, in the hills, and in the south by the sea side, (Red sea) into the great river, the river Euphrates—go in and possess the land." In Joshua XXI, 43-45, the fulfilment is recorded. "And the Lord gave to Israel all the land which he swore to give, and they possessed it and dwelt therein; men failed not aught of any good thing which the Lord had spoken unto the house of Israel, all came to pass. For evidence apart from the Jewish scriptures, I take Drs. Shaw and Brown and Josephus' history of the Jewish Wars. In the latter, many incidental passages referring to the Jewish possessions, will lead to the conviction that "nothing failed of all that had been promised." Josephus Book at page 235, "Nichao King of the Egyptians, raised an army against the Medes and Babylonians and essayed to march straight to the river Euphrates through the Jewish dominions, King Josiah refused him a passage, and was slain while riding from one wing of the army to another, between Merosolama and the river Euphrates." B. 14, p. 325, "Now Arabia, (the desert of the promise), borders upon Judea," page 380. In a war with the Romans "the Jews garrisoned above Pelusium, in several passes leading into Egypt." B. 15, p. 316, "Hyrcanus received from all the Jews inhabiting as far as the Euphrates, great respect." A Jewish town Nisibis is named as being within 20 miles of the Euphrates, B. 14, p. 332, "The Egyptian Jews inhabited a country called Omas" one of their cities is called "Memphis." The Jews in Memphis gave supplies to the Roman general Mithutates. Antipateo, (Jewish Governor), made haste to the banks of the river (of Egypt), and defeated the Egyptians—"after Mithutates, in conjunction with Hyrcanus, (Jewish High Priest) invaded Egypt." p. 331, Cyrene the nearest place bordering on Egypt, a place filled with Jews. These quotations are offered to your correspondent "R" in answer to his charge of "reckless assertions and violation of truth, &c." The Jewish inherited possessions, had on the West, the Mediterranean Sea, (Sea of the Palestines), South-West, Egypt and the Nile. South border, Gulf of the Red sea, (they possessed also Goshen in Egypt.) The North-east boundary was the River Euphrates, such comprising an area of 9,231,000 acres.

If space were allowed, I doubt not being able to furnish proof of the correctness of my "strange interpretations" and to give such an explanation as would reveal the beauty and grandeur of the teaching, which from the Jewish world, as from a fountain head, flowed east and west, north and south, and still renews God's image in the soul of every man who receiveth the same. I would respectfully suggest that for the sake of those who would fain hold out the anchor of hope planted in the grand old teaching, that subscribers should be invited to ask questions and receive replies concerning difficult and withheld misunderstood passages; Light will break in.

W. M.

### THE EXPERIENCES OF A SUICIDE UPON ENTERING THE SPIRIT-WORLD.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR—Thinking the following communication may interest some of the readers of your valuable paper, I forward it to you for publication.

I have for several months past been investigating the subject of Spiritualism, and, I may add, with very great success, so far as automatic or involuntary writing is concerned.

I often receive very kind and truly beautiful communications purporting to come from departed relatives

and friends. The one I forward you purports to come from one who was near and dear to me in life, but who, through worldly troubles and a thoughtless and very impulsive temperament, put an end to his earthly existence over twenty years ago, leaving a wife and a large family behind him.

H. N.

#### THE COMMUNICATION.

DEAR —When I entered the spirit-land I never had thought of such a place. The first I saw when I recovered consciousness was my wife with all my children standing around my body. Then I saw \* Mary in the distance, but could not get near her. A man approached me and took me to a house, where I thought I should be treated kindly, but every one turned away from me, so I became more wretched. Then I felt that I had done wrong, and was most unhappy. The thought of home and the boys troubled me very much—I wished I was with them. But the more I wished the worse I became; so I tried to think what I should do. I tried to learn what the first step was to be; I spoke to one who knew how I had wronged you all by the rash act I had committed. This man instructed me in the right way; then I became more calm, so that I could look about me. When I learnt to think of James, and William, and my wife coming here I felt more happy. But now I have lived here in this, the second sphere, as long as I wish to do, but cannot leave it until the time arrives when I should have left the earth in a natural way.

#### SPIRITUALISM AND THE PRESS.

THE *Argus* of January 15th contains a short article in reference to Spiritualism in general, and the Victorian Association of Spiritualists in particular, displaying large an amount of prejudice against, and ignorance of, the subject treated upon as could well be packed in the small compass it occupies. The sapient writer, after mis-stating the origin and objects of the association, starts on the assumption that Spiritualists are lunatics or fools; and mediums jugglers and imposters; garbles two quotations from the committee's report; and concludes by congratulating himself "that this particular form of folly is dying out." It is strange that a writer so ignorant of contemporaneous history should be allowed to use leader type in a paper like the *Argus*; but prejudice often warps judgment in these matters; and were we to call the writer's attention to the Report of the Dialectical Society, Mr. Crookes' published experiments, A. R. Wallace's "Defence of Modern Spiritualism," and other works of the same class which would enlighten him, it is probable prejudice would prevent his reading them, we can only accord him the pity (without the contempt) which he professes to have for Spiritualists, and hope that the attritions of time will rub the film of prejudice from his eyes, and enable him to see and judge of things as they are.

The *Southern Cross* of January 23rd jubilantly takes up the strain, but cautiously observes—"It would, however, be a hasty conclusion to assume that the society (Progressive Spiritualists) is certainly on the way to dissolution." We quite endorse this; if the writer will pay a visit to the Masonic Hall any Sunday he will find there is some vitality in the body yet; and if he and his readers will read the accounts of the progress of Spiritualism in England and America during the past year, they will find that the subject never attracted more attention or made so much headway at any previous time. We may also inform him and the *Argus* writer of a fact which they seem oblivious of, viz.—that there is a second spiritualistic association in Melbourne holding regular and well-attended Sunday services; there are also similar ones at Sandhurst and Castlemaine.

#### ANGER.

WHILE angry, you'd better not speak, write, or act,  
For a man in that state is decidedly cracked;  
His judgment is warped through the heat of his brain,  
And if he does aught, he'll repent it again.

\* A daughter who left the earth six months before him.

## VICTORIAN ASSOCIATION OF PROGRESSIVE SPIRITUALISTS.

THE annual meeting of the above association was held at the Masonic Hall, Lonsdale-street, on Wednesday, January 13th, H. Brotherton, Esq., in the chair. The secretary (Mr. S. B. Bonney) read the following report:—

VICTORIAN ASSOCIATION OF PROGRESSIVE SPIRITUALISTS.  
*Report of Committee, January, 1875.*

"Mr. President, Ladies and Gentlemen—Since our meeting in this hall last January the progress of the great movement which our association humbly seeks to assist in forwarding, has been more strikingly manifest than at any previous epoch in the history of Spiritualism. The patient, earnest investigations of high scientific authorities, especially Mr. William Crookes, whom our revilers hailed as a "Daniel come to Judgment," has ended, as we know all honest and sufficient enquiry usually does end, in upholding the spiritualistic hypothesis. But few of us dared to hope for such bravely outspoken testimony in the face of arrogant and deep-rooted prejudices. In spite of the fierce fires of social contempt which have raged about them, men standing so high in science that supercilious newspaper and other writers affectedly delight to honor at other times, have submitted to be almost openly stigmatised as lying knaves or fools by daring to state publicly their belief in Spiritualism as the result of investigation. But while this has happened the champions of our cause in Melbourne, though still maintaining their unaltered belief in our philosophy, have so keenly felt the odium ever heaped upon unpopular truth-speakers, that they have faltered or stood aside, wearied with suffering, loss, and disappointment.

Some such feeling of weariness in constant battling against the prejudices referred to has, we know, been the cause of some of the best lecturers who have stood upon our platform ceasing to favor us with their much-valued instruction—voices which in times past often gladdened us with their eloquent and heartfelt outpourings of divine truth—have, during the past year, almost ceased to be heard. Doubtless the high demands of our audiences, which cannot be stuffed with the old sawdust of the churches; the amount of thought, study, and research needed to supply a mental pabulum to those who come to our Sunday evening meetings; involves more time in the preparation of lectures than is often at the disposal of our friends, whom we cannot find means to enable to devote themselves exclusively to our service, even if desirous of adopting the system of paid advocacy, which is far from being unanimously approved of, so many insisting that it invariably tends to the creation of a sect; and the very name of such a thing seems specially odious to most Spiritualists.

But while your committee cannot but feel the deepest delight and satisfaction at the progress of Spiritualism, and also at the tremendous uprising of free thought and enquiry throughout the world at large, which has driven the long time oppressors of the human soul to shrink behind their fast-rotting defences, we cannot but regret that our organisation, which we believe has done some service in the good cause, is not in a condition which indicates a healthy and continual existence. Associations, like individuals, no doubt have their certain work to do, and it may be wrong to be unduly anxious to "lag superfluous on the stage;" but at least some among us will cast "a longing, lingering look behind," if it is ordained that our society must cease to be; not soon shall we forget pleasant meetings and greetings, with kindred hearts united in the support and development of soul satisfying truths, in spite of much contumely and scorn. But there is apparently no absolute necessity for the sacrifice of our association: a very little exertion on the part of our friends, and we may have the satisfaction of a continued existence, when no doubt new and unexpected advocates and supporters will arise to enlighten and strengthen us.

During the year the following gentlemen have each delivered one or more lectures for the association:—Messrs. Bowley, Walker, Clarke, Forster, Veevers,

Martin, Deakin, Rollo, Vincent, and Bonney. Our old friend and ex-president, Mr. John Ross, came forward upon the occasion of "Hospital Sunday," when a very fair amount was realised for the benefit of the charities interested; and our talented friend, Mrs. Williams, also occupied the platform during the past year, a very large audience then assembling to listen to her most eloquent and instructive address. The proprietor of the *Harbinger of Light* very kindly printed this and several other of the lectures free of expense to the association. From the number of names, &c., just referred to, it will be seen that we have provided a field for the expression of some considerable amount and variety of thought and opinion. Where all have so well endeavoured to do their best for us it would be wrong to dwell upon any merits or demerits; but in some instances, though the greatest care was shown in the preparation of the lecture, and much beauty of illustration enjoined with greatest force of reasoning, the power to attract a fair audience has not followed, probably owing in a measure to the want of that forcible delivery, which in most cases can only be attained by the long training which makes the professional speaker. We may also mention that every care has been taken to avoid the slightest interference with the lecturer's free expression of opinion. Some gentlemen not avowedly Spiritualists have lectured for us, and have been gladly listened to.

When quite unable to obtain an original lecturer we have fallen back upon some carefully chosen selections from spiritualistic and other advanced literature. Our ever ready and willing friend, Mr. Terry, has been of much service to us in this respect, not only giving us the free use of his books and periodicals, but devoting much time to selection, and has very often read for us on the platform.

The musical services have been well maintained by Professor Hughes, whose exertions in procuring the services of such talented singers as Mrs. Allen, Miss Blackham, Miss Hayward, and other ladies and gentlemen for these occasions well deserve to be recognised, and especially as they have so often freely given us their assistance at the quarterly soirees, the committee think this occasion should not pass without a due acknowledgment of their valued services. Latterly, from some cause or other which we cannot well make out, the regular choir has fallen off considerably.

Our late secretary, Mr. G. A. Stow, who at the last annual meeting was dubbed with the well-earned title of the "energetic secretary," was in August last suddenly called away to England for a time; and your committee, wishing to express their appreciation of his earnest efforts on behalf of the association, voted him an address, which a few members of the committee arranged at their own cost to get illuminated, handsomely framed, and a number of photographs printed therefrom. This was presented to Mr. Stow by the president at a Sunday evening meeting. This matter, which seemed pleasant and agreeable to all around, was apparently the cause of about the only unpleasant little episode in the history of the committee; two of its members, alleging some dissatisfaction with the signing of said address, retired from the committee and from the association.

The office of secretary to the association, vacated by Mr. Stow, was filled by the election of Mr. S. B. Bonney; and Messrs. Martin, Debney, and Wilson, were also elected to supply vacancies in committee.

The question raised at the July meeting of the association as to the advisability of holding a "Grove Meeting," and remitted for the consideration of your committee, was duly entered upon; but as the whole affair assumed such prominence as to have become a matter of Colonial history, the daily papers publishing correspondence and other particulars, it is unnecessary to say more here. No further action has been taken in the matter since the Mount Macedon Railway business.

The previous committee decided upon holding a quarterly concert and ball, the proceeds to be devoted to the establishment of a building fund; but we endeavoured to make these meetings partake more of the character of a social gathering of Spiritualists and their friends. The one held in April was a very pleasant and successful affair, over fifteen pounds profit being realised.



Two other such assemblies took place in due course, but have not resulted in financial success, the returns just about covering expenditure. In all cases the lady members and friends of the association worked well to make these occasions happy and enjoyable. Much satisfaction has been generally expressed by those present; but, though every suggestion as regards the arrangement for these gatherings have been carefully considered by your committee, who hoped to secure the presence and support of all our friends new and old, we have not been sufficiently well satisfied in that particular, too many being absent. Perhaps the frequent occurrence of such meetings may be the cause; but we felt bound to carry out the experiment instituted by the last committee and approved at the January meeting of the association.

The organisation known as the Spiritualists' Private Quadrille party may be here referred to, though in no way connected with our association, however some persons may have thought it was, probably from the fact that so many of our members also belong to that society. But as we have accepted a considerable sum of money, which they have very generously voted on behalf of our building fund, we are thus to some extent interested in their proceedings, and we have much pleasure in stating that, notwithstanding faint misgivings on the part of some of our friends who did not exactly like the idea of a Spiritualist dancing class, their proceedings have apparently been conducted with most commendable propriety, and no shadow of reproach has arisen to trouble the most timid or exacting.

We cannot announce any increase in the number of subscribing members; on the contrary, several have left. Mr. Broyer has gone to England; Mr. Syme, an old member of the committee, and always a quiet but earnest worker among us, has also resigned; Mr. and Mrs. Manns have left the district; and several others can scarcely be considered as now connected with us; so that, if we are determined to go on, it behoves every one of us to do our best to bring those in accord with our movement to come and help us. We have no creeds or confessions of faith to subscribe to, not even do we ask a person to pledge himself to a positive belief in spirit intercourse. We only seek to maintain a platform where those who incline to that idea may freely express their views, and also where other moral and religious sentiments aspiring to truth and righteousness may be fairly outspoken.

A number of our old members—the early pioneers of Spiritualism in Melbourne, though seldom or never coming to our meetings—still continue their in some instances liberal subscriptions, thus evincing their continued attachment to the principles they long since adopted. They assign various reasons for non-attendance—long distance from town; Sunday evening circles to which they belong; preferring to devote a quiet evening to the study of some of the valued productions of the now voluminous spiritualistic literature, &c.; but most of all the dearth of lecturing talent. Spiritualists have given up the idea that going to a religious meeting entitles them to a line of credit in the ledger of God's service, which orthodox believers appear to think may be thus easily obtained. There must be some real mental food offering, or our guests will not come to the outspread table.

In the hope of receiving additional interest in our Sunday meetings, your committee resolved upon introducing a mode of answering questions bearing upon the subject of the lectures or readings, a placard to be placed in the hall explaining the arrangement. The resolutions passed in committee express full particulars and will be read by the secretary if desired.

The Treasurer's report, which you will shortly hear, will require your most earnest consideration. It is impossible, and most unjust, to expect that gentleman to continue, as he often does, in providing the means for paying rent, &c., which is too slowly returned to him. The matter of the building fund also should be considered, as an amount due to that fund has been necessarily absorbed for current expenditure.

It now remains for this meeting to determine our future course. Your committee in this report have endeavoured to lay before you a full statement of our

position, and in resigning their trust most earnestly hope that their humble endeavours to conduct the affairs of a society formed for the highest objects which humanity can contemplate has not been all in vain: some at least among us are satisfied that we have been helped onward in the path of truest wisdom through the means provided by this association, and hope a way may be found to increase, power in disseminating the principles of our philosophy, which with ever-increasing radiance is enlightening the long night of orthodox ignorance, intolerance, and bigotry.

Your committee have pleasure in calling the attention of members of this association and friends to the continued existence of the Children's Progressive Lyceum. Although the attendance of teachers and pupils has not been so full as desired, we sincerely hope that all true friends of progress will not allow this important branch of instruction to languish for want of aid."

The treasurer (Mr. W. H. Terry) then presented the balance-sheet, which showed an expenditure for the past half-year of £106 5s. 8d. against an income of £92 4s. 1d. The falling off in the income of the association was attributed to the withdrawal, through removal and other causes, of several subscribing members, and the ignorance of friends and attendants at the hall of the needs of the association. The following officers were elected for the present year, viz.:

President—Mr. W. B. Bowley.

Vice-Presidents—Mr. J. Williams, Mr. J. Veevers.

Secretary—Mr. S. B. Bonney.

Treasurer—Mr. W. H. Terry.

Auditors—Messrs. Edwards and Purton.

Committee—Messrs. Brotherton, Powell, Martin, Debney, Moore & Wilson; Mesdames Bonney, Williams, Syme.

A visiting committee was appointed to bring the claims and exigencies of the association under the notice of its friends, and the meeting closed.

#### \* MR. TYERMAN'S NEW PAMPHLET.

THE above, though published in pamphlet form, contains sufficient matter to fill an ordinary-sized volume. It consists of the series of articles which have appeared in the last four issues of this paper under the heading of "Spiritualism Vindicated," and which we have reason to think have been read with interest by most of our readers, in which the arguments and assertions of the Rev. John Graham of Sydney, are fully examined and refuted, and an appendix of sixteen pages devoted to an examination of, and reply to, two other Sydney Revs. and the *Christian Advocate*. When Mr. Tyerman visited Sydney about six months since, he delivered a series of lectures in the theatre and elsewhere on Spiritualism and free thought subjects. The lectures were largely attended, and attracted much public attention, causing a widespread agitation of thought. The clergy became alarmed, abused Spiritualism and Spiritualists, and exhorted their hearers not to think of it. Conscious of the strength of his position, and the weakness of his numerous opponents, Mr Tyerman publicly challenged them to select any Rev. gentlemen in whom they had confidence to meet him on a public platform, and discuss the relative merits of Spiritualism and (modern) Christianity. No champion could be found to meet him in the lists, but as soon as he left Sydney the Rev. John Graham, one of the leading Congregational ministers, advertised and delivered a lecture, entitled "Spiritualism and Christianity, their Revelations and Evidences compared." This lecture was afterwards revised and published, the author probably thinking that the "enemy" was too far off to reply to it with effect. In this, however, he was mistaken. The "Harbinger" has had a considerable circulation in Sydney, and will prepare the public for the reception of the book which will doubtless have an extensive sale. In the appendix Mr. Tyerman alludes to the efforts of modern theologians to reconcile Science and the Bible, and the false position in which they place themselves is very logically put as follows:—

\* *Spiritualism Vindicated*, being a reply to the Revs. John Graham, A. W. Webb, and D. Allan, and the *Christian Advocate* of Sydney. Melbourne, W. H. Terry, 96 Russell-street.

"If the Bible was in error in reference to the creation of the universe, the origin and antiquity of man, the universality of the flood, and other disputed points, what evidence have we that it may not be equally in error on many of the other great questions with which it deals—even those supposed to most vitally effect man's eternal welfare? On the other hand if it be contended that the Bible was correct in these matters, but that *man's interpretation* of it was erroneous, then I ask what assurance can the clergy give the public that their present interpretations of other parts may not be equally at fault, and that the future will not prove this, as the present has proved it in reference to views of the past? Which horn of the dilemma will our religious teachers take? They will be logically bound to take one of them, whether they have the candour to acknowledge it or not. And, surely the public, who have so long been duped by false teachings, will shortly see that whichever alternative is adopted, it will be fatal alike to the authority of the Bible and the pretensions of the priesthood."

The remainder of the appendix is devoted to a refutation of the strictures of the religious and secular press, the absolute falsity of assertions made in the Wesleyan organ is very clearly shown, and the author concludes as follows:—

"In closing this Vindication of Spiritualism, I beg to assure those gentlemen to whom I have replied, that I have not been consciously actuated by any personal animus in the remarks I have made, and that I hope yet to see them teaching more liberal and rational views both of this life and of that which is to come."

The pamphlet is ably written, and contains much valuable information. It would form a useful addenda to Mr. Tyerman's Guide to Spiritualism or any other text book.

### THE GENESIS AND ETHICS OF CONJUGAL LOVE.

SINCE the advent of Mrs. Woodhull on the public platform, the social question has occupied considerable attention in America; and from the fact of several well-known spiritualistic lecturers having embraced her extreme views, the opponents of Spiritualism have sought to fasten the free love doctrine on the Spiritualists at large. A. J. Davis, the founder of the Harmonial Philosophy, is a representative man, whose ideas are in harmony with those of the vast majority of advanced Spiritualists, and his last book (though not authoritative) will we feel assured meet with very general approval amongst the class we have referred to. For some time past the free love party have quoted from the Great Harmonia, paragraphs which appeared to support their position. Their interpretation of Mr. Davis' text not being in accordance with the spirit of his book (the Reformer) it became necessary for him to write his present volume, to elucidate clearly and unmistakeably his ideas partially expressed in the former one. The book is divided into about fifty sections, a few of which we will give as illustrations:—

#### FOUNDATION OF TRUE MARRIAGE.

"As sex is derived from the spirit, so is the spirit the only cause of true marriage. A union of two persons, man and woman, by ties of the highest and holiest affections. There can be no true marriage where equality of sex and of personal rights are not first intelligently recognised, acknowledged, and solemnly accepted as the immovable basis. Upon no other foundation can a true marriage be attained and made structurally permanent.

Equality and mutuality of growth is essential to insure permanency of conjugal happiness. Happiness, as an effect, not as an end of effort. Mutual development by a reciprocal exercise of the best affections and attributes, is the sure path to happiness. The pair should live for one another, and for the good of mankind.

Happiness is impossible if sought as an end of terrestrial marriage. Equality and accordance of growth in purity, in goodness, in truth, in health, and in usefulness, is the cause of celestial joy in the hearts of the truly mated.

Between the truly attracted and intelligently mated there should be, and there inevitably will be, a mutual co-operation and delightful fellowship in the purposes of life—the sweet and the bitter, the joys and the jars of ever-recurring daily existence—received by both and by both appropriated to private uses and correlative benefits."

#### TRUE MARRIAGES AND HARMONIAL HABITS.

"Write these four words upon the front door of every house: FEWER AND BETTER CHILDREN!" Write these six words in the bridal chamber of every habitation: "No more sin; no more insanity!" Let this voice from heaven pass round and round the world, and let it be repeated until every knee shall bow and every tongue confess it. Then behold a universal wonder! The "old heavens" (public institutions among men) and the "old earth" (false theories and evil practices), they "pass away" with a mighty noise, like the falling of stars and the rushing of comets through space; a universal irruption and overflow of the "good and ill," all the bells "ringing out the old, ringing in the new," and multitudes of celestial voices singing with "the morning stars," swelling the chorus of mankind united and interfraternized under one religion and one government, all chanting the advent of the kingdom of heaven on earth!"

We agree with Mr. Davis that "Free Love" should not be a term of reproach, but is made so by its misinterpretation, by which it is understood to mean love exercised freely between man and woman, unhampered either by statute law or public sentiment, or as freedom in the gratification of the sexual attraction; or, lastly, as a term meaning in another word, "promiscuity," whereas Love in its true sense should be free.

The author gives his ideas on Divorce as follows:—

"The method of obtaining divorce should be more simplified; less expensive, and regulated by a Law of Justice.

I. Example: when two present themselves to the proper magistrate soliciting divorce, or when one makes an application in writing signed by the other, and both make satisfactory statements, and present sufficient guarantee in regard to the disposition of their children, should there be any, then let their oath of honesty and free-will be taken and recorded, with their names, and a certificate of legal divorce be given to each in return.

II. If the law requires a *crime* as the basis of an action, then let us forthwith elevate the *moral* standard of right and wrong, and say: If a woman, under the influence of importunity and the desire for a home, marries one whom she does not fully love, that woman hath committed *adultery* and a *crime* yet more against posterity. Or, if at first she did not love her husband, and subsequently, for sufficient deep-seated and uncapricious reasons, *loves him conjugally no longer*, but loves another instead, and does not take that other to be her husband, she is then guilty of being both a prostitute and an adulteress. The same moral law is equally applicable to man under like circumstances.

III. If a woman testifies of incurable disaffection toward her husband, or if the husband testifies of complete disaffection toward the wife, and her or his *probity* can be established by witnesses and neighbors by whom the parties are known, let such be divorced.

Of course a thousand different contingencies will occur; for which a humane legislature would make ample provision.

Parties should never be tempted to encourage disaffection from trifling causes—such as mere haste in speaking to each other, from any merely circumstantial causes, or the disgust and aversion of extremism or inversionism. Be kind and patient—exercise the broadest humanity toward each other: let nothing lead to separation, save an internal knowledge of constitutional mutual inaptness to the grand uses of marriage.

If you seek divorce, do so from the Principle of Justice; never from caprice; nor be ever as cruel and barbaric to the rejected one as Abraham was to Hagar and her child.

Children should be provided for by the parents before applying for divorce—or, if not otherwise cared for, let the State adopt and instruct them—giving them a righteous opportunity to become educated, skilled in some occupation, and otherwise valuable characters.

All property questions and alimony can be settled by the legislature; or, if the parties desire and agree to it, by means of arbitration. (See fourth volume of the Great Harmonia.)

These methods will tend to render mankind more *just*, more *wise*, more *happy*. A wise people will make for



themselves simpler laws. Let us, my countrymen, plant our institutions upon the principle of Universal Justice, without fear, and—consequences will take care of themselves."

The foregoing extracts will serve to indicate the tenor of Mr. Davis' book, but it requires to be read in its entirety, as it is impossible to touch upon the many sections in a brief review.

### SPIRITUALISM VINDICATED.

Being a reply to a discourse by the Rev. John Graham, of Sydney, entitled—"SPIRITUALISM AND CHRISTIANITY; THEIR REVELATIONS AND EVIDENCES COMPARED. By J. TYEEMAN.

(Concluded from page 756.)

On "the respective evidences of Spiritualism and the Bible" Mr. Graham says very little; and, as I have already considerably exceeded the limits intended, the little that he does advance must be disposed of in the briefest possible manner. He assumes the possibility of "miracles," and says Paley has shown in his "Evidences" that we have every thing in their favour which "can render testimony valid"—a remark that applies with still greater force to the phenomena of Spiritualism. He also uses the "fact of the existence of Christianity," and its establishment "in the face of every conceivable element of opposition," as an argument for its divine origin; but he apparently fails to see that if this argument proves anything, it, like several others he has used, proves too much for his case. There are other existing religions which have been founded and perpetuated in spite of "every conceivable element of opposition;" some of these can boast an antiquity greater than that of Christianity; and the reasoning of this gentleman will prove the divine origin of all these religions as satisfactorily as it will that of the faith he professes. He further urges the "character of Christ," and the excellence of his religion, in support of its assumed divine origin, and proceeds:—

"Now, what evidence, we ask, has Spiritualism to put in competition with those of Christianity? Not miracles. There are three tests, to which every miracle, professed to be from God, must be subjected. It must be capable of clear attestation by the senses, the perceptions, the judgments of men. It must be attested by witnesses competent in number and character to give it credibility. It must be wrought for a purpose in harmony with the known character and will of God. No false or pretensive miracle ever bore or can bear the rigid application of these tests; while the more closely you apply them to the miracles of the Gospel, the more you are convinced they were wrought of God. Apply them to the signs and wonders of Spiritualism, and what is the result? These signs and wonders, under the inspection of the most acute, scientific men—Faraday, Ferrier, Brewster, and Tyndall—are pronounced quite compatible with purely natural forces, or the powers of a clever conjuror."—p. 23.

I am amazed at the audacity of these statements. They display, to use the writers own words, either "shameless ignorance" of the true facts of the case, or a "malignant" perversion of these facts. "The signs and wonders of Spiritualism,"—in other words, its phenomena,—do not profess to be "miracles;" they are held to be strictly *natural*, though extraordinary, events; and the "three tests" to which miracles must be subjected, are precisely those which Spiritualists have persistently urged, as being specially applicable to these phenomena! Let us for a moment apply these tests to the so-called miracles of the Bible, and to the phenomena of Spiritualism.

1. First, a miracle "*must be capable of clear attestation by the senses, the perceptions, the judgments of men.*" Mr. Graham says of these tests, "the more closely you apply them to the miracles of the Gospel, the more you are convinced they were wrought of God." Will he be good enough to inform the public whose "senses" cognised the *Miraculous Conception* and the *Resurrection* of Christ, the two most fundamental and important miracles of Christianity? He knows as well as I do that no human being witnessed those alleged events; and hence the folly and emptiness of his boast about "the miracles of the Gospel" passing triumphantly through the ordeal he proposes.

On the application of his first test, the two chief pillars of his miraculous system are utterly destroyed. If he says that the fact of Christ being afterwards seen proves at least the reality of the last event, I reply, without going into the subject at present, that that phenomenon can be better explained by our theory of "materialised spirit forms," for which there is ample evidence, than by the supposition of a literal resurrection of the material body. Our opponent no doubt believes in the resurrection of Christ's physical body, but as no mortal saw that event take place, he must admit that it absolutely fails to satisfy his first test of a genuine miracle. As to the phenomena of Spiritualism, any one who has paid a reasonable degree of personal attention to their examination, will at once say that they abundantly fulfil this first condition. If men like the minister under review, whose knowledge of the subject is evidently of the most negative, and consequently worthless, kind, would thoroughly investigate it for themselves, instead of exhibiting their ignorance and presumption for the delectation of gaping, credulous congregations; they would soon find their "*senses*" giving them the most unqualified testimony to the reality of its phenomena. Men who at first were both sceptical and prejudiced have been compelled to admit that, under the strictest test conditions, they have not only witnessed the ordinary physical manifestations, such as table moving; but have heard the spirit-voice, felt the spirit touch, seen the spirit light, and in many cases the full spirit-form, and have received interesting communications from their friends in spirit life. To have rejected the testimony of their "*senses*" in favour of these events, would have been to impeach the only evidence they have for most things they believe in.

2. Secondly, a miracle "*must be attested by witnesses competent in number and character to give it credibility.*"

Will Mr. Graham affirm that all the reputed miracles of Christianity can bear this test? The two most important have, as we have just seen, completely broken down under his first test; and they also as hopelessly fail under his second. It is unfortunate for his case that he should have insisted on a "*number*" of "witnesses," as a condition of our belief in miracles; for he cannot produce even *one* eye-witness, either of good or bad "character" who can testify to the two great Bible miracles just mentioned; and there are several others which are reported to have been witnessed by only one or two persons. Spiritualism has an immense advantage over Christianity in respect of this second test. As to "*number*," there are literally hundreds of thousands of living witnesses, who can, from personal knowledge, testify to its truth. All its phenomena have been witnessed, and that not once only, as was the case with most of the Bible miracles, but hundreds, and in some cases thousands of times. And with regard to "character," such men as Prince Wittgenstein; Judge Edmonds; Professors De Morgan, Hare, and Mapes; Drs. Eliotson, Gray, Ashburner, Gully, Brittan, Sexton, and Chambers; Messrs. Wallace, Crookes, Varley, Howitt, Owen, and scores of other well-known literary and scientific men I could name, will certainly not suffer from a comparison with those ancient fishermen and tax-gatherers, whose testimony Mr. Graham so unreservedly accepts, worthy men as they may be admitted to have been. The witnesses for Spiritualism are at least as distinguished for integrity and truthfulness as the witnesses for Christianity; and as to extensive knowledge, accuracy in observation, skill in sifting evidence and range of experience, which give such weight to testimony, they unquestionably carry off the palm. The miracles of the Bible occurred in profoundly superstitious times; most of those who witnessed them were so credulous and simple-minded as to render them very liable to be misled by delusion or imposture; and not one of them appears to have been subjected to such rigorous tests as Hare, Crookes, Varley and other scientific men have subjected the phenomena of Spiritualism to. In making these remarks I have no wish to impeach the general veracity of the writers of the Bible; but when it is boastfully asserted that the



evidence for the miracles of Christianity is much better than it is for the phenomena of Spiritualism, I feel compelled to point out that the witnesses for Spiritualism quite equal the witnesses for Christianity, in moral character, and far surpass them both in number, and in those qualifications which give point and force to testimony. Hence it will be seen that the impartial application of Mr. Graham's second test results in a decided gain to Spiritualism as compared with the orthodox religion.

3. Thirdly, a miracle "*must be wrought for a purpose in harmony with the known character and will of God.*" Very good. But the first question to decide relates to the "character and will of God." Mr. Graham speaks of these as "known"; but where, and by whom? It will be said that they are revealed in the Bible, and understood by the Christian believers in that book; but this is the veriest assumption, though advanced with all the authority of a demonstrated truth. I believe that the more thoroughly and impartially this subject is examined, the more clearly will it appear, as before stated, that the authors of the Bible only gave the highest views of God they were capable of, whether as the result of their own thinking, or of spiritual impression; and that many of their ideas of His "character and will" are of the crude, erroneous, and revolting nature that might have been expected from the fallible men of those unenlightened and illiberal times. But taking the "character and will of God" so far as they can be known from the imperfect revelations of the Bible, the more reliable teachings of nature, and the fuller developments of modern inspiration, I grant that if He ever did work miracles, directly or indirectly, it must have been in every case "for a purpose in harmony" therewith,—that is for wise, just, and benevolent ends. I think, however, it will be rather difficult to prove such a "purpose" in connection with some of the miracles recorded in the Bible. I fail to see either wisdom, justice, or benevolence in such events as cursing the whole earth and its inhabitants for what they were in no way responsible for, namely, the eating of a forbidden apple by the alleged first man and woman; drowning the world because it had gone astray, instead of trying to reform and save it—an event which might have been accomplished for the same expenditure of miraculous power as was necessary to destroy it; arresting the sun and moon in their course to facilitate the fiendish slaughter of human beings; blasting a fig tree for not bearing fruit at the wrong season of the year; casting out devils, and instead of sending them to limbo, allowing them to enter into and destroy a poor man's swine; and making more wine when the guests at a marriage feast had already "well drunk," that is, had at least reached the extreme limit of sobriety. And as these and similar events of Biblical history will not bear Mr. Graham's third test, they must be classed with what he terms "false or pretensive miracles." But with regard to the phenomena of Spiritualism, a wise and benevolent "purpose" in their production is unmistakably apparent to every candid observer. The object of phenomenal Spiritualism is, among other things, to comfort bereaved and sorrowing hearts; to elevate and bless the most down-trodden and abandoned of mankind; to counteract vice and promote virtue in every possible form; to overthrow a blighting and paralysing materialism; to rob death of its terror and the grave of its gloom; to demonstrate an immortality of progressive intelligence and felicity for the whole human family; and to so regulate and control man's life in this world, that he may start on his eternal career in the next under the most auspicious circumstances. If such a "purpose" as this is not in "harmony" with the "character and will" of the anthropomorphic "God" Mr. Graham professes to worship, I can only say that I have no desire to know such a being; and shall remain content to believe that it is perfectly consistent with the character and will of our Heavenly Father.

It will thus be seen that the phenomena of Spiritualism fulfil these three conditions in every sense as well as the miracles of Christianity, and in some respects

decidedly better. Moreover, most of the witnesses for the former are still *with us on earth*, and may be cross-questioned on the occurrences for which they so unanimously and positively vouch; while the witnesses for the latter passed away many centuries ago, and their testimony has come down to us through such doubtful channels as to throw an air of suspicion over some parts of it. Mr. Graham says—"Had we sufficient evidence that modern Spiritualism *is* of God, then whatever the difficulties connected with it we should accept and welcome it. We are not such disciples of Hume as to suppose that no amount or kind of testimony can render a supernatural phenomenon or a miracle credible"—p. 22. I am glad to hear it. But is the Rev. gentleman quite consistent and logical? Pray, what amount of "evidence" would he deem "sufficient" to induce him to "accept and welcome it?" We have seen that it bears the application of his vaunted threefold test better than his own religion. If he accepts Christianity on the testimony of but *few* men whom he never saw,—men of a remote age, whose very existence has been questioned,—surely the solemn testimony of *thousands* of *living* witnesses to the truth of Spiritualism,—many of whom are men of world-wide reputation, and unimpeachable integrity, who cannot be suspected of interested motives,—ought to be "sufficient" to establish its claims. And to this may be added the evidence of *his own senses*, which he would certainly obtain if he honestly and perseveringly sought it. If such evidence is not sufficient to carry conviction to his mind, he must be either impenetrably obtuse or hopelessly prejudiced; for, if the truth of Spiritualism is not established, nothing is capable of proof either by observation or testimony.

As to the statement in the above extract, that "Faraday, Ferrier, Brewster, and Tyndall" have proved that the phenomena of Spiritualism to be "quite compatible with purely natural forces, or the powers of a clever conjuror," it is absolutely contrary to fact. Faraday saw a little of Spiritualism in its early days, and when invited to examine it more fully, he would only do so on conditions which the medium could not accept without virtually convicting himself of wilful imposture—conditions which Faraday himself would have indignantly rejected had any one attempted to impose them on many of his scientific experiments. Brewster witnessed manifestations through the mediumship of D. D. Home, which he confessed he could *not* account for on any known theory. Unfortunately for his own reputation, he gave one version of his experiences to the public, and entered a different one in his diary; thus proving himself guilty of moral cowardice and equivocation on the subject. In an extract from his diary, published by his daughter, he says of a seance:—"The most *unaccountable* rappings were produced in various parts of the table, and the table actually rose from the ground when no hand was upon it. A large table was produced, and exhibited similar movements. A small hand-bell was then laid down with its mouth upon the carpet, and after lying for some time, it actually rang when nothing could have touched it. . . . *We could give no explanation of them, and could not conceive how they could be produced by any kind of mechanism.*" Compare the words in italics with Mr. Graham's statement that Brewster, with the others named, had pronounced the phenomena "quite compatible with purely natural forces, or the powers of a clever conjuror," and it will be seen what little importance is to be attached to his dogmatic deliverances. As to Tyndall, he shewed in his letter on the subject to the Committee of the London Dialectical Society in 1869, that he knew little or nothing of Spiritualism from personal observation; and there is no public evidence of his having paid any attention to it since that date. How then can it be said that these gentlemen have disproved the claims of Spiritualism, seeing that they have scarcely touched the outskirts of it? What "natural forces" have they discovered, that are capable of producing its varied and marvellous phenomena? And as for "conjurors," even if they could imitate every phase of it, which they

cannot do under the conditions observed at most seances, that would no more discredit what competent witnesses have declared to be a reality, than counterfeit coin would prove the non-existence of genuine gold. Wallace, Crookes, Varley, and other distinguished scientific men, have patiently and thoroughly investigated it for years, and *demonstrated its truth*; and surely their positive affirmations, based as they are on *personal observation and knowledge*, ought to outweigh any number of contemptuous denials, admittedly founded on comparative ignorance of the subject, no matter how celebrated may be the names by which these denials are endorsed.

Mr. Graham's last objection is, that "Spiritualism is neither needful nor expedient," at least "to a Christian"—p. 24. The experience of many of the orthodox is a conclusive refutation of this statement. With some the belief in a future state is no doubt a living power, but with many it is only a musty creed, and religion but a barren formality. Even with the most sincere it is a mere matter of faith rather than of knowledge. In the language of the apostle, they mournfully confess that they only "see through a glass darkly," so darkly that they are sometimes harassed with doubts as to the reality of the life beyond. When they consign those they love to the grave, they often brood over that cold, silent place, as though it contained all they held dear, rather than follow the departed to a brighter world. And when they come to the brink of the river themselves, anxious questions are apt to disturb their dying moments, not only as to whether there is a future state, but as to whether they are quite fit for the heaven they have been taught to believe in. Even ministers of the Gospel could be mentioned who, after preaching immortality for years, passed away under a cloud of perplexing uncertainty as to the destiny that awaited them. Spiritualism is "needful" to Christians generally; and instead of scorning and persecuting it, they should be among the most anxious to prove its truth; because of the unspeakable comfort it would yield them, and the power for good it might become in their hands. Besides Mr. Graham should remember that the majority of mankind are not "Christians." All the religious agencies hitherto employed have failed to make them such. Many of these are Atheists. They see no evidence of a future state, and look upon religion as a monstrous delusion where it is not a deliberate sham. May not Spiritualism be still more "needful" to meet this large and increasing class? As a matter of fact it has converted more sceptics and materialists within the last quarter of a century, than all the preaching and praying in Christendom have done. This one fact of its bearing upon the materialism of the age, with which orthodoxy is so powerless to grapple, ought to commend it to the favourable consideration of all Christians.

I will not dwell upon the exhortation to his "Christian hearers" in general, and the "young men" before him in particular, with which Mr. Graham winds up his discourse. He is evidently seriously exercised by the "aggressive unbelief" of the present day, and is naturally anxious to see them clad in "Godly armour and discipline to meet the infidel and repel his attacks"; and hence the earnest counsel of his peroration. Were I disposed to appeal to young men through these pages, I should advise them to allow no Book to enslave their reason and conscience; to permit no man, by virtue of an assumed office, to dictate to them a religious belief and practice; to accept no doctrine on mere authority, however venerable and imposing; to investigate the claims of Christianity and other religious systems free from educational bias and pious prepossessions; and above all things, to make *truth*, wherever found and at any price, the supreme object of all their pursuits; and to thus develop their divine manhood, and fulfil a noble destiny.

I have now done with Mr. Graham. In thus vindicating Spiritualism from his attack, every point in his sermon has been dealt with that was considered deserving of notice. The disingenuousness, prejudice, haste, misrepresentation, and illiberality so painfully conspicuous in the discourse reviewed, are much to be

regretted. I have handled the author very freely, but without wishing to give offence, or intending needless pain. The clergy have too long acted as though they had a license to misrepresent and abuse, in the pulpit, either persons, principles, or movements, that happen to incur their displeasure, with perfect immunity from criticism or rebuke. But it is high time the illusion were dispelled, and they understood that "*Rev.*" is no shield from criticism, nor the *pulpit* exempt from the penalties which the prostitution of its functions naturally entails. In conclusion, I can only express a hope that the gentleman whose ill-considered and erroneous utterances have provoked these strictures, will yet see his mistake in assuming such an unfriendly attitude towards Spiritualism; which, I am profoundly convinced, is not only of God, but is an Aaron's rod in the hands of angels, destined to swallow up all other religions, and shed its benign and heavenly influence over the whole world.

#### A SITTING WITH DAVID DUGUID, OF GLASGOW.

I TOOK a run down to Glasgow from London, principally to have a sitting with Mr. Duguid, the carpenter trance-painter; taking my chance of having a sitting without making an appointment.

I reached Glasgow, on Monday, the 3rd August, and, as there was to be a sitting on Tuesday, to get another pencil drawing to illustrate a work now in manuscript, given by "The Persian," through Mr. Duguid, which drawing was to be done by spirit hands alone, I stayed the extra day; and on Tuesday evening, the 4th of August, made one of four persons beside the medium. The party, therefore, comprised Messrs. Bowman, Nesbit, Mackay, Jones, and Duguid. We commenced at about half-past eight o'clock. The sitting was in the parlor of Mr. Duguid's house. We sat round a table on which were six marked pieces of drawing paper, say eight inches by five, and several pencils. Mr. Duguid's hands—for my satisfaction, I suppose—were tied behind him; the gas-light was put out, and when we had sung three verses of "Ye banks and braes," &c., the gas was re-lighted, and, strange to say, on the table there were the six pieces of paper, but on two of them were artistic pencil drawings, one a clear portrait of an antique dressed artist called "Stein;" on the other a sea scene, with oared galley, masts, sails, and with persons on deck—a fine sky scene, with sun breaking through the clouds. The handkerchief that had been used for binding the arms was somehow removed and thrown to the owner; the medium, Mr. Duguid, was in a trance, with his eyes closed, when the gas was re-lighted.

After resting a short time, the medium, with closed eyes, said, "Bring me my paint-box." The sitters were delighted, because—I understood—it was some time since a painting had been done, and they hoped I should have one. Mr. Duguid, with eyes closed, opened his paint-box, got out his brushes, then came up to me with a blank *carte de visite* in his hand, with a small corner piece torn, not cut off, gave me the corner piece to preserve and compare. He requested that his arms be again pinioned behind him, and then when done, sat down, having the torn blank card before him on the table. The gas was put out, a dead silence was in the room, except while a portion of the sitters sang three verses of the fine old psalm—

"All people that on earth do dwell,  
Sing to the Lord with cheerful voice."

The gas was then re-lighted, Mr. Duguid was still bound, and in a trance. On the table was the card, and on it an oil-painting; it was 1½ by 2½ inches. The subject was a water-fall from a great height, tumbling down between high rocks, a bridge over the fall, and a castle, or other building, on a top ledge of rock. The painting was rugged, the perspective good. As a personal test, I put my finger on the right hand of the painting, and found it was *wet*. The arms and wrists of Mr. Duguid were unpinioned. He then, playfully, still in trance, took the wet paint brush, and "dabbed" some of the paint on the hand of Mr. Mackay sitting next to him. My friends were very pleased. To them it was so



unusual to have three spirit productions at one sitting.

The painting was for me, and is in my possession—an evident palpable force, ready to pit itself against hallucination or hysteria.

Well, reader, how was it done? Give a satisfactory answer that will fit all the incidents. Are you puzzled? My answer is, "a ghost did it." If you think a ghost an immaterial being, I reply you err—a ghost is material, though ethereal. I narrate as evidence a fact that occurred in my presence, at a sitting at Tunbridge Wells, when I was recovering from an almost fatal illness in April and May, 1873. The witnesses were Mr. Home, my daughter Emily, Mrs. Arnold, and myself. The little narrative is as follows:—

"Mr. Home, I wish to have a sitting some day soon to thank our spirit friends for their watchful care of me during my recent illness." Next morning Mr. Home stated that they (the ghosts) had appointed Tuesday evening for a sitting. We had that sitting round a large oval-shaped table, half of which was against the window recess. I was at one end, Mr. Home at the other, Miss Emily and Mrs. Arnold between us. Shortly, I saw a human-shaped hand arise and pat me on the knee. It then appeared on the table, as if it came through the table, close to and opposite to my left hand. It was the open palm I saw, with fingers, &c., like an ordinary human hand. All at the table saw it. It then slid up to my hand, say two inches, and vigorously slapped the back of my hand resting on the table, three times. The blows or slaps I felt and heard. The same was seen and heard by all the other sitters. We four saw clearly and distinctly a spirit hand.

I pass by other phenomena, and draw the lesson applicable to the ghost-painting I possess, that was painted at Glasgow on Tuesday, the 4th of August, 1874.

Ghosts can paint a picture by using brushes and paints, because they are human spirits like us, and have hands, as we have; and that when needed they can embody as much of their soul substance as may be needful for the manifestation of the phenomenon they desire at the time to produce. That it is simply the ordinary natural dimness of our sight instruments that prevents us seeing those ghosts as often as we see our ordinary fellow men in our ordinary every-day duties.

J. ENMORE JONES.

Enmore Park, Norwood, London, S.E.

August 13th, 1874.

P.S.—The bearing these facts have on any division of my educational belief or yours, it is no purpose of mine to explain. I have only to give the facts. I saw, and the persons I have named saw; and we are ready to make a declaration before a magistrate as to their verity.

J. E. J.

—*The Christian Spiritualist*, Sept., 1874.

#### A NARRATIVE

*The Experience of John King (Sir Henry Morgan), given through Henry T. Child, M.D.*

(From the *Religio-Philosophical Journal*.)

Continued from page 752.

#### EXPERIENCE IN SPIRIT LIFE.

My daughter Katie, for whom I had always felt a warm affection, just as much as my coarse nature and wicked habits would permit of, had gone before me to the land of spirits. I soon discovered that my love for her was the bright spot in my being, the gem that was undimmed amid all the false and delusive conditions which surrounded me. I would like to impress this fact upon all parents, and especially those who have so far debased their spiritual natures as to revel amid crime and corruption.

When I awakened to consciousness in this life, she stood by my side, the same bright and smiling child that you see to-day. This was in the autumn of 1680. In her materializations she retains the form and appearance precisely as she was when she left the earth-life. Her presence at first confused me, for I had no knowledge of her death, but it soon gave me both the

consciousness that I had passed out of the body, and that which was much more important to me, that I was not in such a hell as I had anticipated would be my portion when my career on earth was ended. For although I had not believed in the creeds of the church, yet I was psychologized with the popular idea of hell.

I was puzzled with many things which were around me. I saw many of the bad men with whom I had associated, or been surrounded. In the distance I saw many of the victims of my cruel and unjust course of life, some of whom I knew and recognised, but most of whom were just as entire strangers to me now as they had been on earth, when in my plundering expeditions I had put them to death by fire or water, or the sword.

By an irrevocable law, they were drawn to me, and it was only by long continued and painful efforts that I could escape from the galling chains which bound me to them. I would say to all earth children, be careful how you injure a brother or sister, for by so doing you will forge a chain that will bind you to them until you have made full restitution to them and enabled them to stand where they would if you had not thus stricken them down, or injured them.

As soon as I had become accustomed a little to my new life, there was presented to my vision an extended panorama of my earthly career. It was a most accurate and life-like picture, with every incident in its order as it passed before me. The little scenes and peccadilloes of my boyhood were first presented to me, and so trifling and insignificant did they appear when compared with the infamous crimes of my adult life, that I was disposed to pass them by, but I could not do this. I was compelled to look upon them until I saw clearly that they were the stepping-stones to many of the later deeds which stained my life with the blackest infamy, and which I will refer to in this narrative.

I want to warn all persons, especially the young, against the beginnings of evil, it is these which open the flood-gates that in after life, let down the rushing torrents of vice and crime which overwhelm the soul, and these may often be easily arrested in their early career.

Among these early incidents in my life, there is one which I very distinctly recall. It was an instance in which I pounced upon a weak little playmate, beat and abused him, robbed him of some little things, a pocket knife and some cake, which I desired to have. I not only took these things from him, but I made him promise not to say anything about it, under a threat that I would kill him if he did. That act, apparently trifling as it might seem in my boyish days, only needed to be intensified to make up the piratical deeds of rapine and plunder that marked my career later in life. As this portion of the picture passed before me, to add to the poignancy, the boy now a beautiful spirit, was seen by me in the distance, though I could not speak to him. I would have given all I had to have had the power to do so, and ask his forgiveness. I could see the smile of his pleasant face, but I have no idea that he knew me, or was in the least trouble about me, and yet I imagined that he was.

I told Katie, for she was the only one to whom I could speak about it, and requested her to go and speak to him, and ask him to forgive me, and it was not very long before she was able to bring him to me and thus my mind was somewhat relieved about this.

I need not detain you by a recapitulation of all that transpired in these early days of my spirit-life. I was very much surprised, as I found all other spirits were, to find the close and intimate relation that subsisted between the two worlds. I saw that my father and mother had been mediums, and that I had inherited from them that condition; that all through my earthly career I had been strongly influenced by spirits, and that in those piratical and hellish deeds which stained my character, there were hundreds of spirits who were influencing me, and had a kind of excited enjoyment therein. I was still among that class most of my time. Katie, my darling, was the only one who could take me away from these, and it was only at brief intervals that her influence was strong enough for that. She clung to me with the endearing affection of a loving daughter, and I

bless God for the gift of such an one. I should judge that about one-tenth of my time she was able to keep me out of the association and companionship of those who like myself were revelling in their crimes, and having a morbid satisfaction in the excitement which they could very much increase with mortals who were on a similar plane.

After a most careful analysis, which I was compelled to make, of all the actions of my life, I found them classifying themselves under the following heads: First, the murders which I had committed myself, wantonly and without any provocation, upon innocent men, women and children, whom I knew not. The convictions came to me with unmistakable force, and the individuals, each of whom I could now describe to you, but it is not necessary, stood before me. My soul stood at the bar of Eternal Justice and convicted itself.

Second, those of a like class whom I had induced others to murder.

Third, those whom I had killed in the battles and piratical excursions, who were engaged in fighting with me, many of them, like myself, with a wild and reckless desire for plunder.

Fourth, those who had died from disease, starvation, or any other cause, which I had brought upon them, and for which I was now responsible.

These victims numbered thousands. The orthodox would consign such persons as myself to a lake of fire and brimstone. I was in a hell inconceivably worse than this; the goadings of remorse that stung me as I looked upon one after another of these numerous victims, and experienced the agonies which they had suffered, multiplied ten-fold, can never be conceived of. My prayer is that no other soul may go down to such a depth, and be compelled to travel up through such hells.

Another source of intense suffering to me was that I had induced many young men, as well as those of older years, to commit almost all the crimes in the calendar.

I was born to be a leader, had by nature the power to command. It was stamped upon me, and whatever direction I took, whether for good or evil, my position as governor was always assigned me, and for this I was highly responsible. Few men have had such power as I possessed, and had my energies been directed for the good of mankind, instead of the cruel and selfish pursuits which occupied almost all my time, I should have built up for myself a name of immortal glory. I will yet be known, for out of the depths of the hells I have come, and being redeemed from these, I can do a mighty work to redeem the world.

The disposition for rapine and plunder led me to these acts for which I was compelled to undergo so much suffering. One of the worst features of this, was the entire want of principle, which prompted me to take advantage even of my best friends. In the distribution of our spoils that was always my habit, and such was the power I wielded over my men, desperate fellows as they were, no one dared to question, outwardly at least, this meanest of all crimes; but let me tell you, my brother and friends, birds always come home to roost, and the blackest ones will find their way back.

The necessity was laid upon me to go to each one of these my victims, and labor with them, and it often required a great effort on my part to get them to be willing for me to come to them. When I succeeded, I was compelled to do everything I could to help them, and make amends for the wrongs I had done. It seems easy enough to speak of these things now, but I recall the stern conflict of a proud nature before I could submit to do it; but I have done it all, and each one of these is now a helper to me or to others who need their assistance.

Often in the long ago, as soon as I would get one thing pretty well settled, another would rise up like Banquo's ghost, to haunt me till I could slay it. Nearly all the first hundred years of my life in Spirit-land, was spent in removing, as far as possible, the blighting effects of those infamous crimes which had stamped their impress upon me, and made me one of the most diabolical of men.

My wife had very little influence upon me, either in earth-life or after she came to spirit-life. She was a weak woman, with more good than bad parts. But Katie, my darling Katie, was the charm of my life, the blessed ministering angel to me in all these hours of intense suffering; to her alone could I go for rest. She was my savior. She did not realize her relation to me while on earth, because there was such a wide chasm between my dark and wicked character and her pure life, even amid the terrible surroundings of her earth-life. She was the golden chain that linked my soul to the higher life, and by degrees drew me up out of the low and degraded conditions into which I had plunged myself.

The blessed relation of a loving and pure spirit is the grandest and most desirable of anything I know. You may talk about God and the power of great spirits to draw man up higher, but there is no other power that I have found which equals the love of a pure innocent child. Strange as it may seem, amid all the degradation which I had reached, and there are few who have found a deeper depth, there never was a moment when this golden chain of my darling's loving affection, was not holding me, and drawing me up, though I resisted it for a long time; yet she never once failed me or said, "Well, if you will, you may go, I will have nothing more to do with you." I cannot tell where I should have gone had she done this, and I thank God that she never faltered amid all my ungratefulness.

Much has been said of a day of judgment, and a great judge. I soon found that that day was all the time, and that judge was the conscience in the interior depths of my own soul. It is true that this had been so long buried beneath the accumulations of crime that it burned dimly and like a flickering lamp gave but little light, the atmosphere in which I lived could not support any flame, and yet that lamp, dim and uncertain as were its feeble rays, was as inextinguishable as God himself.

I have told you that I was irresistibly impelled to arrange and classify all my life actions. The effects of these were all stamped upon me, as they always are upon every one. The causes, however, I was compelled to search out and have them set before me in all their painful realities. I will only detain you to illustrate the practical workings of a few instances. First, that of the little boy already referred to—one of the companions of my early days. I saw clearly now that my unjust and cruel treatment had shortened his days in earth-life, and at times I was filled with an intense desire to go to him and ask his forgiveness. I had no difficulty in seeing him, but I could not get to him. I knew that he could come to me, but how to induce him to do that I knew not. Like Dives and Lazarus, "there was an impassable gulf between us."

As time passed on, I felt the desire to converse with him continually increasing. By a law in spirit-life, the desires of all spirits may be seen by those on the same plane or above them, whenever a good result will flow therefrom. I began to realize this, and the hope sprung up in my breast that some one, who had access to the young man, would be moved to intercede for me. I was quite impatient then, but I see now that there are laws governing all these things, and that until the right time came, both for him and me to meet, there would be no communication taken from one to the other, by those who could at any time do this; nor would either of us have a consciousness of the other's thoughts and conditions. At length after much weariness and intense suffering, Katie said to me, at a time when I was not thinking about it, "Father, we have known how much you desired to see that lad, and we saw how necessary it is for you to meet when the right time comes and have an understanding of the relations which subsist between you; and of the debt you owe to him for the injury you have done him. The desire you have to see him is a beginning in the right direction, a preparation for the work you have to do for him and for yourself, but it must be ripened and intensified into a condition that will enable you to do all that is required for both. The longer he remains in the suffering state you see him, the more difficult it will be



for you to remove that, but you cannot hasten that time by impatience; the right time is fixed by the laws governing these conditions, and if a meeting were to take place before that time, it would only be a failure, and throw you further back. A reconciliation that is not thorough is a loss to both parties.

How often in earth-life do we see wounds covered up so as to become corroding ulcers by apologies, pretended acknowledgments, hasty and insincere actions.

I waited as patiently as I could, and was learning that which was a very important and essential lesson for one like myself, who had been accustomed to brook no restraint, but, in the full exercise of a mighty will, pursue any course which seemed to give me pleasure.

At length, after long suffering and waiting, the time came, when we were permitted to meet. I found him to be an innocent and inoffensive young man, very much like the child that he had been on earth. He had not retained any malice toward me; it was not in his nature to do so. I related to him without any affectation, just how I felt about him, and about what I had done to him. He seemed a little surprised, and was not at all disposed to condemn me. This actually hurt me more than if he had, for the wrong which I had done him was more clearly revealed to me than ever, and I saw very plainly that it was not any vindictive feeling on his part of an injured person that caused suffering to the one who has injured them, but the act itself, and the suffering was more intense, though perhaps not so long continued where that vindictive feeling does not exist.

I found that I had been the means of keeping him in a greater degree of ignorance, and that it was necessary that I should show to him what wrong I had done to him, and how I had kept him back in his career.

This was a very difficult and embarrassing task for me to accomplish, for there was a strong disposition on my part to let him remain just as he was, when I found that he did not blame me.

For a long time I was engaged in helping him onward in his life journey, doing many things which I was prompted to by Katie and others, so that he might go forward as nearly in the line he would have walked if I had not crossed his path, as it was possible, and I must say it was with feelings of regret that, after I had accomplished my work and we had become so much interested in each other as companions, that he passed on and left me conscious of being far behind him, a feeling which though not desirable, was for my own good.

*(To be continued in our next.)*

#### WHAT PRAYER OUGHT TO BE.

PRAYER's like an upward rising fire,  
The loving heart's sincere desire,  
That wings its flight above;  
The message of a grateful breast,  
To its dear Father's self addressed,  
In confidence of love!

#### WHAT IS THE REMEDY?

Fourteen years ago, it was our lot to converse frequently with one particular class or group of spirits, whose bias seemed to be almost exclusively to the utilitarian forms of philanthropy.

They announced as matters of fixed fact, generally recognised in the spirit world, that many of our so-called charitable institutions upon this earth were simply great blunders, well intended as they might be, and sometimes at least administered with the greatest singleness of purpose, yet always resulting in mischief, and hindering immensely the curative work of spirits upon earth. These statements, so unlike the received opinions upon the subject, produced at the time, no other impression on the hearers than simply to startle them, and somewhat to shake their faith in the wisdom and credibility of the communicators.

It is, however, with most spiritualists of long standing, a matter of not unfrequent occurrence, to look

back upon communications derided or misunderstood at the time they were given, and, in the light of further experience, to see how wise and true they were.

This is just such a case. Many years ago our spirit friends vainly pointed out that the gathering together of the sick, the insane and the imbecile in hospitals and asylums, collected in these places clouds of morbid matter and floods of evil magnetism so dense (though invisible to our grosser senses), that all the sweet influences of Nature, fresh air, pure water, &c., could not wholly undo the mischief, and even the strong positive magnetism of powerful and good spirits was inadequate to dispel the concentrated mass of evil. Our invisible friends admitted that even our present arrangement, bad as it was, was better than the old heathen plan of letting the indigent sick and insane continue unhelpt in their misery, or when they became dangerous, confining them on a system which surpassed, while it closely resembled, the worst of our prison systems. Such utter neglect of the sacred duties of humanity as this, they stated, inevitably blunted the spirit's perception of right and wrong, and thus every member of the community was injured by it in a manner which more or less affected him even beyond this life, whereas our present blunders are hurtful only by spreading and propagating the particular disease we are fighting against, to a very unnecessary degree.

The mischief of huddling the diseased together in packs, was further pointed out to us through a medium in this city about a year ago, and we were told that Melbourne and every other great city that pursued this course would have year by year greater reason to repent of the mistake. The same view of the matter is given, but as far as we remember only incidentally, in some of A. J. Davis's later works.

Little did we expect, to find the strongest confirmation of our spirit friends' teaching that we have yet received in the columns of the "Daily Telegraph." We are grateful to that journal for the excellent leader of the 19th January, in which it calls attention to Mr. H. H. Hayter's "Official Year Book." Mr. Hayter says, (we quote from the *Telegraph*), "that the mortality at the hospital (the Lying-in Hospital) is one death to 27 births, whereas, outside of its walls, the average is one death to 204 births. Nearly eight deaths occur in the hospital to one in private practice. In other words, seven out of eight people who die in the institution are killed by being taken there. Yet this institution has the best Medical talent in the city at its disposal. Moreover it has trained nurses, it has a committee of ladies to manage it, of whose zeal and devotedness it is impossible to speak too highly; and under such circumstances the alarming death rate is one which demands serious attention." Further on in the same leader is a long quotation from a work on Typhoid Fever, by Mr. Wm. Thomson, to the same effect.

The inexorable logic of facts is evidently slowly bringing our scientific men to a knowledge of what our spirit friends informed us of many years ago. We are by no means among those who would be willing to guide ourselves or others blindly and unreasonably by whatever came to us from spirit communications. But we never withhold honour where honour is due, and we, at least, are willing to admit whence first came to us the knowledge of this remarkable physiological fact that "the morbid matter which hangs on the walls of the hospital buildings will sometimes defy all known means of ventilation to remove it."

There yet remains to be solved the great question of how best to deal with our sick and suffering brothers and sisters, to whom the sweet shelter of a home of their own is not available; how to provide them with the care and needed appliances which the very concentration of an hospital furnishes, without intensifying and propagating disease. Such a question is well worthy of the wisdom of the highest spheres to answer it, and we cordially invite attention to it among all those circles and through all mediums who have the welfare of the race and the alleviation of misery at heart. While we freely admit and fully understand that the medicine of the future will work for prevention more than for cure, we cannot shut our eyes to the fact,

that no such Medical school is yet or can yet be efficiently at work among us, and the business of the present which we have to attend to is, so to remedy existing wrongs and cure existing evil, that such a school of prevention may the more rapidly come among us, and may the more easily take root among us when it does come.

#### MR. HUGHES'S LECTURES AT THE MASONIC HALL.

A SERIES of lectures (under the auspices of the Victorian Association of Progressive Spiritualists) were delivered by Mr. E. F. Hughes, of Portland, on the 10th, 17th, 24th, and 31st of January, on the Various Aspects of Conscience in Relation to Religion. A growing interest has been manifested in these lectures, which exhibit deep and careful thought. The arguments are telling and logical, and were done full justice to by the lecturer's clear and earnest enunciation of them. We subjoin an abstract of the lectures:—

The first lecture was on "The Province of Conscience in Matters of Religion." Having defined conscience as the mind's judgment of right and wrong, and as implying knowledge and reason; and religion as those moral tenets and rules for the governance of life which the religious profess, and seek to enforce in belief and practice, the lecturer proceeded to show the relation in which religion stands to the being of a God, and to the Bible; and that the religions of mankind depend on two foundations—authority, and conscience, or conviction, meaning by conviction the verdict or conclusion of conscience. Those who accepted the religions of authority claimed for them dominion over conscience; while those who rested their religion on conscience maintained that conviction was the sole legitimate and true basis of all religion; that conscience could not be coerced by the will; and that, though men might profess certain doctrines and systems of faith, they could only believe them as they were convinced of their truth, reasonableness, and propriety. All traditional, prescriptive religions, those handed down and imposed by others, rested mainly, some exclusively, on authority, and it was the error, the vice, of all authoritative religious teaching that it addressed men as if they could believe or disbelieve at will, promising salvation on submission and subjection, and threatening the severest penalties, present and future, against those who did not yield to authority, even though their rebellion were the result of their honest conviction. It was of the nature of authority to exercise constraint, while genuine conviction admitted of no constraint, but resisted and repelled all interference with its independence and liberty. Personal religion must rest on personal conviction; authority would base it on the convictions and dictation of others; and yet our own convictions were, or ought to be, more reliable than those of others. The convictions of no one man, or body of men, can be substituted, justly, or made a rule, for another's convictions. To pursue such a course is to relinquish our moral identity by merging it in that of others. Thus the province of conscience is to judge and determine between contending moral and religious claims; to yield to those producing conviction, and to resist, or waive, those failing to produce conviction. In this its own proper province conscience is supreme. To preserve the conscience in a state of healthy and efficient operation we must be obedient to its dictates, and cultivate its enlightenment and sensibility. From the premises and statements submitted the following propositions were deduced:—1. Conscience is man's sole final interpreter and guide as to truth and duty. 2. Man's, each man's, individual conscience is, or ought to be, each man's interpreter and guide. 3. Conscience is susceptible of improvement and deterioration. 4. The great duty we owe to ourselves and to the giver of conscience is to seek to improve and obey it. 5. Happiness is the result of obedience to conscience, and misery of rebellion against it. 6. Heaven and hell are states of conscience, consequences, which it is questionable if even God himself could avert.

The second lecture was on "The Usurpation of the Province of Conscience by authority." This usurpation

consisted in authority claiming for itself the right to rule conscience, to dictate what it should believe, and not believe, and what it should do, and not do; assuming and affirming that conscience had neither the ability nor the liberty to go alone. The development and progress of this usurpation were traced. Its source was referred to those contrary elements of human nature in conformity with which some men are self-asserting, and autocratical, delighted not only to be independent, and to rule themselves, but to rule others; while others are passive, easily swayed, and complacent under control, not caring even to change places with those who have dominion over them. Out of this state of things, the sympathetic and credulous being, influenced by the devout, the gifted, and the energetic, religious authority would initiate and at first achieve that usurpation of the province of conscience which, in its maturity, proved a bloated, rampant, spiritual despotism. This despotism was aided and maintained by the alliance, defensive and offensive, of the civil with the ecclesiastical power, wicked sovereigns having been "defenders of the faith," while ecclesiastics have taught despotism under the formula of "the divine right of kings." After directing attention to the present aspect of the usurpation of the province of conscience by authority, and referring to the numerous evils and mischiefs wrought by such usurpation, the lecturer appealed in behalf of conscience to all who desire to see authority deposed and conscience reinstated in its rightful dominion; urging respect for the religious sentiment, whether with or against our own religious convictions; and recommending the use of all legitimate measures for the cultivation and enlightenment of conscience. For this work the weapons of truth, if directed by reason, and wielded by kind words, would prove all-sufficient.

The third lecture was on "The Revolt of Conscience," which was defined as the repudiation by conscience of authority as the director and ruler of conscience, and the assertion by conscience of its own legitimate sovereignty over the moral domain of which, by virtue of natural inheritance, it is the rightful heir. This revolt implied preliminary conditions of conscience, which were, a deep sense of the importance of the question involved, religion, with all that belongs to it in relation to man, his soul, his whole self, his present and future destinies; the power of conscience which, when quickened, is a mighty active force; a recognition of the supremacy of conscience; and the assertion, by conscience, of its supremacy. There is a revolt of reason against authority which can scarcely be called the revolt of conscience, inasmuch as conscience is the operation of reason in conjunction with the religious sentiment. Reason and conscience should, however, occupy common ground, since authority, as the usurper of the province of conscience, is no whit less the usurper of the province of reason. The immediate active cause of the revolt of conscience is the resistance by authority of the efforts of conscience at self-assertion. The lecturer, in reviewing the present condition of society, represented it as one of revolt against ecclesiastical authority, declared or incipient, and furnished numerous examples in proof, naming especially Dr. Dollinger, Mr. Gladstone, Strauss, Renan, Colenso, Greig, Jukes, Bromby, Ridley, Bushnell, the Revs. W. Henderson and Fetherstonhaugh, with many others, embracing a large mass of the intelligent active mind of the religious world. He desired to enlarge the ranks of revolt, believing that men cannot engage in a holier or nobler warfare, and that the fiercest battle religion has yet to wage is the battle of conscience against authority.

The fourth and concluding lecture was on "The Dominion of Conscience." Having remarked that it is in accordance with the nature of things, that in every struggle between two opposing powers one or other of them should become the victor, the lecturer assumed, and sought to justify the assumption, that in the conflict between conscience and authority, conscience will gain the mastery, and that as a consequence its dominion in all questions of religious belief and morals will be re-established. The restoration to conscience of its lost dominion which secure to it the exercise of active supremacy and freedom, bring it back to itself, and to



God, and give to it an immediate spiritual relationship to the divine mind, as vital, and as real, as that of the prophets and seers of past ages. In this way, too, provision will be made for the acceptance and utterance of all truth; for unity, in contradistinction to uniformity; and progress, in place of finality.

### THE SPIRITUALISTS.

SPIRITUALISM is not "dead" in New Zealand, as will be seen by the following extract from the *Otago Daily Times* of December 28th last:—

"The Spiritualists and their friends, to the number, old and young, of about two hundred, had a grove meeting at Allandale, Forbury, on Boxing Day. A healthy breeze came from the Ocean Beach, and the day was greatly enjoyed by old and young, who engaged in various games on the beautiful green terraces in front of Mr. Allan's house. Lack's band was in attendance during the day, and there was dancing, and after the style of grove meetings in America, addresses were delivered, which were listened to with the closest attention, and received with applause. There was also singing, in which all united. One of the speakers urged the importance of having an ideal up to which they should live. Another referred to Spiritualism as a branch of Positive Science, and to the palpable proof which it afforded of immortality. His address was summed up in a quotation from the poet T. L. Harris:—

The simplest peasant who observes a truth,  
And from a fact deduces principle,  
Adds solid treasure to the public wealth;  
The theorist who dreams a rainbow dream,  
And calls hypothesis philosophy,  
At best is but a paper financier,  
Who palms his specious promises for gold.  
Facts are the basis of philosophy;  
Philosophy the harmony of facts  
Seen in their right relation.

All enjoyed themselves thoroughly, and it was resolved that the gathering should be made a permanent institution."

### FREE LOVE AND SPIRITUALISM.

We extract the following in reference to the above from a letter recently received from Mr. J. M. Peebles:—"The social question, or Free-lustism, is being rapidly dissociated from Spiritualism, it was an excrescence upon the tree of life, it is in a galloping decline in America. The agitation doubtless did some good, but those who advocated "promiscuity" have gone where they belonged, into retirement. They have few or no calls to lecture."

We are in receipt of several numbers of the *Spiritual Scientist*, a new weekly spiritualistic journal published in Boston, U.S.A. It is a well-got-up journal, about the size of the *London Medium*; edited by Mr. E. G. Brown, and contains some well-written original articles, one on "The Need of Science in Spiritualism" being especially interesting. Want of space prevents our giving extracts this month.

### Advertisements.

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